The Laws of Worship

rl H. Olson

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hurch of Our Father, Universalist-Unitarian, Detroit, Michigan, where Joint Biennial Assemblies will be held August 24-29.

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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the Church of Our Father is host next August 24-29 to the joint biennial sessions of The Universalist Church of America and the American Unitarian Association.

Carl H. Olson, minister of the First Universalist Church of Minneapolis, Minnesota, has served his church as state officer, national trustee as well as successful parish minister. Dr. Olson has a vital message for all religious liberals and one especially timely for the Lenten season in his essay **The Laws of Worship.**

Sheldon Shepard, Universalist minister in Hollywood, brings the gifts of a poetic spirit to bear on his struggle with semantic limitations in **What the Universalist Church Stands For.**

We are happy to announce the **Service Committee Grant to Finance Study Program on Constitutional Rights.**

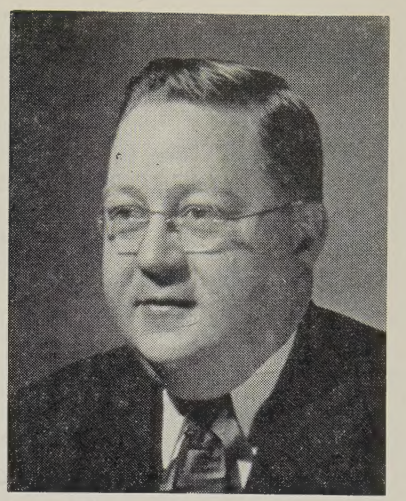
Seth R. Brooks, minister of the National Memorial Universalist Church, Washington, D.C., has both a positive and practical answer to an important question which not all liberals answer satisfactorily, that is, **Can You Tell What You Believe?**

Lawrence W. Abbott, of Akron, Ohio sent us the material for the article, **Church, Community, and University Pay Tribute to President Simmons.** The death of Dr. Hezzleton E. Simmons, December 30, was a loss to the entire Universalist fellowship.

Our third installment of the **Know Your Church** series tells inspiring stories of two Universalist ministers and a group of indomitable Universalist laymen.

The Laws of Worship

arl H. Olson



orship is a renewed self-commitment to the creative life, to the highest ideal, the consecrated service of hopes, dreams and aspirations. It is the practice of atsoever ceremonies, rites or other means as may serve to bring the individual re completely under the control of what is variously called the better self, the ble desire, the Divine Mind, the Kingdom of God, the All-highest, or, simply, d. Some, with a reluctance to use complex or mystical terms, simply say that y seek to serve The Good.

T IS POSSIBLE that a person will lose his true sense of proportion for a time, after joining a niversalist Church, in reaction against the misrepsentations of a dogmatic orthodoxy and in reonse to an intoxicating sense of release in liberal igious freedom.

If and when this happens, there may be a failure recognize that true liberalism must maintain its n element of conservatism, if it is to be valid. at is, there must be an awareness that not all of e past is to be repudiated as a condition of relious growth. As a matter of fact, the opposite is e truth. Every present good has its roots in the st. Every present growth depends for much of its urishment upon that which has been.

It is with this appreciation that I suggest the Sern on the Mount, recorded in the early chapters of e Gospel according to Matthew, as a basis for uch of our thinking in connection with worship. is passage, without question, stands as one of the est collections of spiritual truth, with benefits thout measure to any and all who will read its rses, and for religious liberals especially. It is ite probable, as most scholars affirm, that the soalled Sermon on the Mount was not originally preted as an entity. Sayings and precepts were doubtedly collected from the recollections of any, thereafter to be presented in the record as we ow it. But this makes no real difference to us. For it stands paramount in religious literature.

At the conclusion of the passage, this observation offered: *"When Jesus had finished his discourse, e crowds were astounded at his teaching, for he ught them like one who had authority and not like eir scribes."* In these words, whether they pertain the single presentation or to the assembled several mponent parts, there is designated the spirit of the ophet.

Those who were leaders in religion, at the time of Jesus, were concerned primarily that the people should conduct their ceremonies and order their worship with painstaking conformity to the ritual which had been handed down to them. Everything must be done according to the traditional pattern; and any departure in the slightest degree was regarded as an offence to God. Into such a situation, Jesus came as a revolutionary. Although it was against the religious law to perform any work upon the Sabbath, he permitted his disciples to pluck ears of corn as they walked through the fields. This, the traditionalists thought, was scandalous and sacrilegious! Jesus was weakening religion! But then, as is recorded in the Sermon on the Mount, Jesus apparently turned about to give his followers a more rigid interpretation than any the scribes presented. *"You have heard that the men of old were told 'You shall not murder,' . . . But I tell you that anyone who gets angry with his brother will have to answer . . ."* Again: *"You have heard that they were told 'You must love your neighbor and hate your enemy.' . . . . . But I tell you, love your enemies and pray for your persecutors. . . ."*

With such demands before them, in the name of religion, those who heard were puzzled, but they recognized the note of authority in Jesus, as contrasted with the reference to tradition on the part of the scribes.

The basic and simple explanation of Jesus' attitude lies in the difference between him and the scribes regarding what we may call "the seat of authority" in religion. The scribes insisted upon a completely external authority: everything must be done as prescribed by the past, to have it truly religious. *There must be no change!* But Jesus kept in-

sisting upon an internal authority: religion must come from within the individual. *The good of the past,* he demonstrated, *should be developed into the better of the present!*

So far as plucking the ears of corn was concerned, Jesus saw no special value in going hungry simply because it had been impossible to set aside the Sabbath food upon the preceding day. To eat the food at hand, and to be thankful for it, seemed to him more religious than to remain unsatisfied with regret. This did ease the law, but the spirit of Sabbath praise and of thanksgiving remained.

On the other hand, to refrain from murder while murderous thoughts filled the mind, was not a spiritual achievement, in his judgment. Love and friendship, restricted to the small circle of one's neighbors, moreover, could not lead to any great spiritual development, either.

In all of his teaching, this revolutionary prophet stressed the spirit above the letter.

Perhaps the most impressive revelation of this attitude is contained in the circumstances surrounding what we call *The Lord's Prayer.* Those who followed the traditional pattern taught that some twenty-nine prayers had to be recited in full to make a service of worship valid. But when his followers asked what prayers should be said, the Prophet of Nazareth — speaking with the authority of inner spirit rather than of tradition — quoted from these ritualistic prayers, taking only a few words here and a phrase there. Prayers, he announced, were not to be simple repetitions. They must be the sincere expression of the person who uttered the prayer. *That* made it actually religious!

The point which we should understand from these citations from the Sermon on the Mount is that the laws of worship are internal rather than external. One must worship in spirit and in truth, not by letter nor by rote.

When we consider the various forms of worship, we find that they include a variety of behavior, differing widely both in form and in participation. When Jesus pointed out that not everyone who says, "Lord, Lord," is to enter the kingdom of heaven, he implied that religious services, in which people attempt to take part, gain and give meaning in proportion to the spiritual rather than physical participation of the worshipers.

Church services by the hundreds are conducted on every Sunday, in a great percentage of which there is no real sense of true worship, but a mere repetition of form. The critics of religion are quick to point out this fact. Moreover, there are many elements i a service. Different people are moved or influence by different aspects. On another day, or at anoth service, the appeal or the response may vary.

Worship is a renewed self-commitment to th creative life, to the highest ideal, to the consecrate service of hopes, dreams and aspirations. It is th practice of whatsoever ceremonies, rites or othe means as may serve to bring the individual mo completely under the control of what is various called the better self, the noble desire, the Divi Mind, the Kingdom of God, the All-highest, or, sim ply, God. Some, with a reluctance to use complex c mystical terms, simply say that they seek to serv The Good.

In this renewed self-commitment there are fou prerequisites: a sense of need; a sense of fellowshi with like-minded persons; a sense of value in the e perience; and, finally, a sense of renewed power, d termination and devotion.

Perhaps the best exposition of the term "worshi is to be gained from its derivation. It comes fro the Anglo-Saxon, meaning "worth-ship." By th very fact, we know that religion and religious ser ices have value for us only if and when they d something for us, only if and when they create an expand this sense of worth-ship. And this depend as the Sermon on the Mount points out so wel upon what happens *within* rather than upon wh happens *without.*

There are three principles which must under any adequate comprehension of and participation religious services.

In the first place, the value of an opportunity f quiet and serious meditation cannot be denied, esp cially for people of any considerable intelligenc Most of us move at such a rapid rate in our dai lives that we make decisions and act with slight o portunity for deliberation. This haste often mak us less wise than we are.

A simple experiment will prove this contentio Choose any problem, and write your immediate r action upon a piece of paper. Then lay aside yo paper, and rewrite it a week later. It is very in probable that anyone doing this will be satisfied wit his first reaction. Something has taken place in th interval, even if no conscious thought has been give to the matter. Psychologists call this "mental incub tion." Most of us ordinary people probably woul call it "our second thought" or "our more mature judgment." Just what this mental incubation is, is debated problem about which we can say almo

nothing with certainty. One psychologist has suggested that it is contact with an inherited source of racial knowledge. Other people call it "communion with God." Still others claim that it is a reconsideration of evidence and factors involved in the situation. Whatever it is, it is valuable to mental health. And it is most highly developed among those who practice frequent periods of meditation, such as a service of worship affords.

Some years ago, I heard a story which offers an illustration of this need. An expedition began the journey from the coast to the interior of the South American jungle country. The leader was so anxious to achieve his goal that he forced the native bearers to press ahead with all speed for three days. On the morning of the fourth day, he was disturbed to find that the natives showed no intention of breaking camp. When he used his interpreter to discover the reason, he got this reply: "For three days, we have moved so rapidly that our souls have been left behind. We shall not move until our souls have had time to catch up with us!"

Unless our hearts and minds are in harmony with our actions, religion is forced and ineffective in our lives.

As a logical outcome of this first principle, a second becomes clear. Because people are different, differences are demanded in forms and modes of religious expression. When I hear it urged that there should be one Church, or even that Protestantism should create a single unit, it seems to me that the speaker is not aware of the variety of individual differences. To one, the majestic mass in a Roman Catholic cathedral stirs his heart. To another, the simple service is impressive because of its very simplicity. Freedom of choice, therefore, becomes imperative.

If religion is made a matter of legalistic, outward behavior, it is not likely to have much importance or power connected with it so far as spiritual development is concerned. It was against such petrification, such hardening, that Jesus revolted. It remains with us to this day and produces the confusion between custom and character from which many people and many churches suffer.

To speak of character is to stress once more the personality of the individual. Rewards in religion depend upon the motivations, and this is the third principle which should concern us.

A great many people think that Jesus, in the Sermon on the Mount, pointed a finger of scorn at those whose motives were less worthy than the motives of others. This is untrue. Anyone who so interprets the Sermon on the Mount misinterprets it. Jesus simply stated a fact which all of us know: that many people incorporate religion into their lives "to be seen of men." This does not necessarily condemn them. The desire for social approval is a worthy motive and a very strong one. It keeps a lot of evil in suppression. But what is actually said, in the Sermon on the Mount, is that "they have their reward." They get what they want, and that's about all there is to it!

Incidentally, but in this connection, there are many people who pretend to scorn social approval. They try to be different. They try to shock society. They are quite as much worshiping "to be seen of men" as those who seek social approval. They are like children who create disturbances to attract attention. It may be added that, when a person seeks social disapproval, he is usually compensating for a subconscious fear that he cannot get social approval in ordinary ways. If he cannot gain recognition by being a conformist, he'll try to get it by being a nonconformist!

Almsgiving, fasting and prayer were the three chief religious expressions in Jesus' day. Each was prompted by a variety of motivations, and each motivation brought its reward. When these actions were made ends in themselves, their values were less than when they were expressions of a person's inmost nature.

It is this understanding which reveals to us the laws of worship and of all religious expression. *When we cultivate and develop ourselves toward the highest levels, our actions become more and more the symbols of our character.*

Almsgiving becomes the symbol of a deep inner concern for humanity; fasting becomes the symbol of self-discipline and self-control; prayer becomes the symbol of yearning and striving toward greater and universal truth and wisdom.

The words and forms, the modes and ceremonies, become subordinate in thought and importance to the greater rewards which rest upon the truly religious and spiritual levels: that peacefulness that raises the individual above fear and anger; that growth in strength and wholesomeness of personality, that perspective in the solution of life's problems, that insight into the nature of the universe, which give the meaning and mission to existence.

If such rewards and benefits may be gained from religion, says the Sermon on the Mount, *let us not be confused into accepting anything less.*

Persons and Events

Dana E. Klotzle, director of the Universalist Service Committee (the left), Ernest M. Kuebler, acting director of the Council of Li al Churches, and Roland Gammon, director of Public Informatio the C.L.C., confer at 16 Beacon Street, Boston.

Members of the Universalist Church of Hollywood, California gathered after service in front of their new church home. These Universalists have completed the sixth successful year of a ten-year program of developing a self-supporting church. In addition to contributing much of the labor for furnishing chapel, office, kitchen, dining room, lounge and church school rooms, they have financed entirely an attractive "cottage in the garden" for the minister's residence.

Governor Burton M. Cross of Maine (at the left) is shown presenting safety award to Secretary of State, Harold I. Goss. Mr. Goss is a member of the Gardiner Universalist Church. In the center of the picture is a well-known Universalist layman, Frederick N. Allen, member of the State Public Utilities Commission. Mr. Allen also received a citation for service.

What the Universalist Church Stands For

heldon Shepard

UNIVERSALISM, a separate group organized for the purpose of declaring that it has no separation from any one; promoters of special great principles proclaiming the good in every religion and the sanctity of every sincere person's honest thought; a church with specific membership, but in its heart conferring "honorary membership" upon every human being; a local church which recognizes that its true value depends upon the degree to which it loses itself in the universal church of brotherhood, of one human family in the house of our One Father; an institution, not to claim its own "salvation," correctness or superiority, but to proclaim the equality and unity of all.

How shall one sufficiently describe such a group in our youthful language, which has grown thus far primarily in the expression of separateness, difference, sectarianism, conflicts and claims of superiority among cultures, races, nations and religions? Adequate description must wait for the semantics of a more advanced stage of human relationships.

Universalism is not a matter of authorities, records, creeds, statements. Universalism cannot be so confined. It is something that sings in the heart, and takes the personality on flights of creative imagination. So perhaps in the mood of the lake and hills and trees, my spirit can rise, as the shadows climb the mountain across the water. Possibly the friendly quality of the people about me, and the happy expressiveness of the whole scene, will make easier a picture of God's coming world of such equality, such expressive happiness for all.

The Universalist Church of Hollywood is six years old. The Universalist Church of America, of which it is part, is just about the age of The United States of America, if July 4, 1776 is the nation's birth date. The Universalist Church began with the simple conviction that a Creator whose nature is Love would not utterly damn any of his children, but would forever love them all until each is brought into harmony with Eternal Purpose. That was almost its only difference from prevailing religious concepts in America in the eighteenth century. It was for this that Universalists were condemned, taxed, ostracized, stoned in the streets, imprisoned. Yet more than half the Christian Church in its first three centuries was Universalist in this sense, and of all the other great religions by far the greater part are Universalist.

Never departing from its original magnificent concept of human and divine nature, the Universalist Church has come to see that the implications of this proposition offer the basic solution for personal and social problems. Fling that banner to the skies and every good cause has its sufficient aegis. All that we hope for and stand for is an attempt to implement, in thought, life and relationships, the implications of that heart-expanding, mind-stretching, life-enriching vision. If God so love every human being, and if development of the inner nature is the ultimate goal of evolution, nothing can be of major importance in individual life, or in human contacts and institutions, except harmony with that far-off, but ever-present, divine intent. Such harmony seems to us to involve three attainments: 1) Personal trust and peace, fostered by values inherent in the individual because of the Universal Plan. 2) Regarding every human being as a jewel of the love of God; as long as God gives him the gift of life, so long must we have loving concern for him. 3) The building of a world whose institutions and practices reflect the significance of every personality as part of the Universal Order.

We hope to live by the spirit of these universals so truly that we shall cause every one to feel our respect for him as a person. We should like for all to know that their sincere reverence in any direction makes holiness there for us too. We revere what any one honestly reveres. We worship all that all persons worship. Worship being a matter of the heart, not dependent upon its object, we endeavor to look upon all creation with that regard that the Creator must hold for his works. We would make the world sacred by the attitude we take toward it, every day holy by the way we approach and use it, all relationships blessed by virtue of the knowledge of the presence of Universal Order, Principle and Love we bring to them.

It is difficult to put "what the Universalist Church stands for" into the limited compass of a short article. Indeed, given all the space desired, the semantics of the task would still stagger us. The fundamental objective of The Universalist Church is to be uni-

versal, to include everything and everybody, to emphasize the unities—in thought, in human aspirations and hopes.

While this seems easy to state, it is not so susceptible of ready explanation. In our society the mind is accustomed to think almost entirely in terms which separate one group from another, stand each against his neighbor. Our words, symbols and emotional habits disqualify us for understanding or expressing fundamental concepts of oneness and universality. We have yet to develop the semantics for tomorrow.

It is true that part of the description of what The Universalist Church stands for seems to separate us from others, at least in the minds of many hearers, Much as we should like for it to be otherwise, our attempts to put into words ideas which seem to us not to be separative, but universal, will be met with: "I don't believe that," "I am against that," and so on. Let me state some of these emphases and then try the more difficult task of indicating the deeper, more fundamental and intangible spirit which is the distilled essence of Universalism.

The Universalist Church is on the eager, enthusiastic search for truth. We declare our allegiance to "the authority of truth, known or to be known." We do not at any time formulate our present concepts and claim that they are the truth for all time. We continue on the search for clearer light, judging by the evidence and science, by the dictates of heart and judgment, by contribution to the good life and a worthy society.

We have no rules of conduct, not daring to invade with regulations the sacred precincts of personal freedom. *We set for each the goal of "living up" to what he knows, and then learning more.* No truth, we believe, has any authority in any life except that by which the life is lived. This may often be in sad contrast to beautiful utterances which do not permeate the areas of action.

One way to describe what the Universalist Church stands for is to say that it stands for exactly the religious philosophy impregnated in the fundamental doctrines and documents of The United States of America. In the Universalist Church of Hollywood, we use the Great Seal of The United States as a fitting and sufficient symbol of our faith.

The foundation-stones of the United States rest solidly upon commitment to the equality and brotherhood of all persons and upon allegiance to the purposes of One Creator in whose providence, beneficence and guiding hand we have complete confidence. That is Universalism. To study, express and live by that declaration is our purpose as a church. We need no narrower foundation-stones for the temple of our spirit; there are no broader ones. Our basic purpose might be well described as the upholding and exemplifying of the *fundamental* American spirit.

The Universalist Church is dedicated to the proposition that the creative, effective and victorious purpose in the universe, and therefore in every phase of human life and value, is Love. A person who is not loving and co-operative is an ill person. Behavior which is not co-operative and expressive of good will is sick behavior. Society based on motives not conducive to altruistic action is abnormal society.

If these descriptions seem to divide us from other persons, it is only because we are not wise enough to state the universals so truly and clearly that they are recognized for what they are. We know that these universal principles are active in all religions; that they are hidden, like essential vitamins in food, within all sincere religious doctrines, and that under every banner and symbol, they operate to create the good life. We hold no monopoly on them, for an idea cannot be imprisoned, and we cannot claim to have attained to their fullness in word or character or deed.

It is our purpose: by being in a special organization to become more universal; by believing what we do to uphold every believer's faith; by being active members of our church to be less separated from others to draw together among ourselves to help us realize how close we are to every one.

Markham's familiar poem puts the idea quite clearly, indicating that it is possible to develop organizations which make us more, rather than less inclusive.

> "He drew a circle to shut me out —
> Heretic, rebel, a thing to flout.
> But love and I had the wit to win:
> We drew a circle that took him in."

The inclusive circle is the kind we try to draw with membership in our church. We would do more than become an organization proclaiming universal ideas. That has often been done by institutions whose proclamations and membership became badges of superiority and separation. We wish to make our association an all-inclusive circle.

No human being is wise enough or good enough to judge another. "Judge not." It is only in moments of panic or fear, or under stress of inner insecurity that one is driven to pronounce judgment on his fellows. We would not be willing to refuse membership in our church to any human being *who wishes to help us advance our ideals.* Indeed, we feel that every per

on, by virtue of being given by the Creator admission nto the human family, has been handed his credenials in The Universalist Church, if he wishes to help vith what we are doing. As long as God favors one vith life, and with membership in *His* family, who re we to slam in his face the door of admittance to our family? The Universal Church, composed of all God's children, is the church of which we are one rganization. The Universal Church is the human amily. This concept we believe to be the most potent ntidote to communism, fascism, and all dictatorships. n league with the marching centuries, it will help he human advance to evolution's goal — the full levelopment, freedom and goodness of the race. Whoever recognizes, and wishes to advance, this roposition, immediately writes himself out of everything autocratic, dictatorial, oppressive, and at once makes himself eligible for membership in our church.

If anyone thinks that he finds himself shut out from membership in our church, it is simply that he has blackballed himself by not desiring to cooperate in our purposes of extending freedom, practicing good will and establishing a living nucleus of the spirit of oneness, of the happy peace which is the ultimate grand destiny of evolving human relationships. For us, the doors are wide open, and the hands of fellowship extended, to every person, of whatever background or vision, who wishes to find a place of service in the march toward brotherhood and unity. We endeavor to make our blessing as universal as that of the sun and the rain, our welcome as unprejudiced as God's.

Service Committee Grant to Finance Study Program on Constitutional Rights

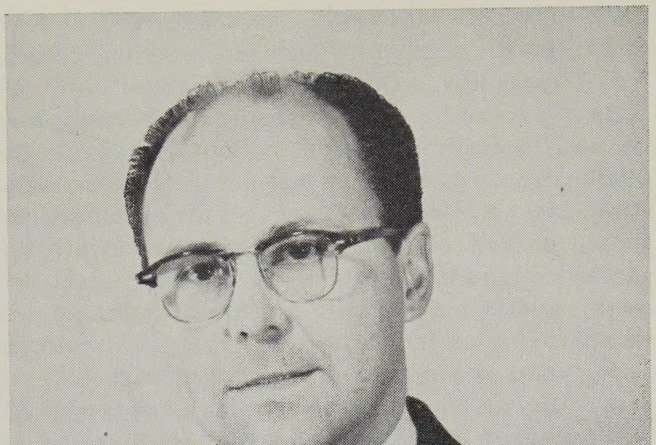
THE UNIVERSALIST SERVICE COMMITTEE has received a grant of money from the Fund for he Republic to encourage the development of constitutional rights study groups in Universalist and Unitarian Churches and auxiliary organizations hroughout the country. The Fund for the Republic vas established as an independent organization by he Ford Foundation to work for the preservation nd strengthening of the basic American freedoms.

Liberal churchmen know only too well that it is nly through "eternal vigilance" that our dearly won onstitutional rights are preserved. Our own history ecords the contributions made by the Universalists, Dr. Benjamin Rush and John Murray, in the fight to chieve these rights. The Unitarian, Thomas Jefferon, is known as one of the architects of the Constitution.

The Rev. Dana E. Klotzle, executive director of he Universalist Service Committee, will administer he grant assisted by William Y. Bell, adult educaion director of the Council of Liberal Churches — Universalist-Unitarian.

Local churches will be encouraged to set up a series of discussion groups on constitutional rights using the Freedom Agenda Series of discussion manuals developed by the Carrie Chapman Catt Memorial Fund of the League of Women Voters. A mimeographed pamphlet suggesting procedures for local churches and organizing discussion groups plus the various pamphlets in the series are being mailed to all Universalist and Unitarian churches. In addition, local church groups are asked to consider the following suggestions: set up a community-wide conference to bring constitutional rights to the attention of the public; conduct a community audit to determine possible violation of individual liberties; create store window displays featuring the Constitution and the Bill of Rights; ask local librarians to set up a special shelf containing books on Constitutional Rights and to plan Parent-Teacher conferences to discuss the role of parents in creating respect for Constitutional Rights.

Area meetings, Universalist-Unitarian groups, will be conducted by the USC director in the Pasadena Universalist Church on March 12 and in the Berkeley Unitarian Church on March 19.



NEW EXECUTIVE DIRECTOR OF LIBERAL RELIGIOUS YOUTH

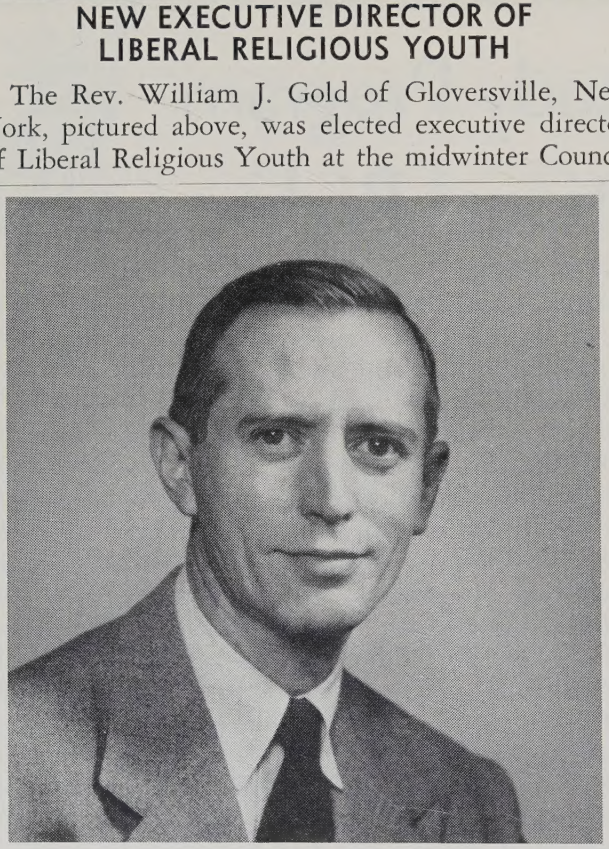
The Rev. William J. Gold of Gloversville, New York, pictured above, was elected executive director of Liberal Religious Youth at the midwinter Council Meeting at Wilmington, Delaware, December 31, 1954. Mr. Gold will assume his new duties June first.

Mr. Gold, a native of Washington State, is an honor graduate of Whitworth College. He did graduate work in the department of pyschology at Union College, Schenectady, New York. At Union he was also for five years on the staff of Union College Character Research Project as lesson writer, guidance counselor, program consultant and editor of the project journal.

Mr. Gold served as minister to several churches in Washington. For five years he was minister to Youth at the University Congregational Church, Seattle, conducting there a program which ministered to two thousand young people and attracted national attention.

In 1950 Mr. Gold became minister of the First Congregational Church of Gloversville, New York, where he has developed a non-creedal program which emphasizes daily application of religious values. In addition to his parish ministry he has given numerous lectures to social and church groups on character education, boy-girl relations, marriage, and family life.

William and Madlyn Gold have two sons, John thirteen and Jim, ten.



He helps churches to help themselves—John C. Hansen, director of the Universalist Unified Appeal, doesn't make speeches. He gives practical demonstrations of how local churches can increase both their own financial resources and the financial support of their national church organization.

A stirring author good for all of us is James Kirkup. Here's an example, by permission of Oxford University Press:

Remember, no men are strange, no countries foreign
Beneath all uniforms, a single body breathes
Like ours; the land our brothers walk upon
Is earth like this, in which we all shall lie.

They, too, aware of sun and air and water,
Are fed by peaceful harvests, by war's long winter
starved.
Their hands are ours, and in their lines we read
A labour not different from our own.

Remember they have eyes like ours that wake
Or sleep, and strength that can be won
By love. In every land is common life
That all can recognize and understand.

Let us remember, whenever we are told
To hate our brothers, it is ourselves
That we shall dispossess, betray, condemn.
Remember, we who take arms against each other,
It is the human earth that we defile,
Our hells of fire and dust outrage the innocence
Of air that is everywhere our own.
Remember, no men are foreign, and no countries
strange. (W.P.)

Can You Tell What You Believe?

eth R. Brooks

FREQUENTLY I hear the statement, "I can't tell people what we believe." That statement is usually followed by, "I think I know but I can't explain it." First of all, we should relax and not be too critical with ourselves if we cannot put our ideas to words. It is difficult to express ourselves. I find some comfort in a statement made by Owen D. Young, who said he believed man could not express more than ten per cent of what he thought, felt and knew. So let us not be too upset over our inability to express our ideas, but let us keep on trying.

There is another side of this matter and one of our laymen has expressed it — "We as a church haven't hooks on which to hang what we believe." Quite true, we haven't ten hooks on which we can hang this creed, this dogma, this doctrine, this inflexible position. But what we believe is quite simple and very beautiful. In its broadest sense it is found in all great religion. If what we believe is not found in great religion, then there is something wrong with our belief. I remember a letter written by Elizabeth Barrett to Robert Browning. She was talking about worship and she said she liked best the Dissenter's chapel, yet she knew that the same truth floated at the summit of all great religions. In a particular sense what we believe is found in the Old and New Testaments. We do not believe every word in the Bible but what we believe we can find there if we will look. We believe in what Jesus taught. Let no one misunderstand me or think I am being disrespectful. I do not believe in everything that Jesus taught; for example, he spoke of his immediate Second Coming to earth. I think he was wrong in his Eschatology (or the idea of the end of the world) but this makes no difference. What we believe religion at its noblest is, is expressed throughout the teachings of Jesus. He has given man the noblest in religion. What we believe we see in what all truly good men have lived. Our Faith is "a natural" for those who believe in the highest and the best.

We believe the best about God. Some men prefer not to believe the best for they believe in a God of wrath and vengeance, who has consigned a large part of humanity to endless torment. Finite man cannot know all about God. Perhaps he can know very, very little, but we believe something very positive about God. It is always something beautiful and good, that God is Love. He has loving purpose. So we say God is known in persons who act with loving purpose. The Good Shepherd was not God, but his loving purpose when he left the ninety and nine and went in search of the one that was lost, this was an expression of what God is like. The father of the Prodigal was not God, but when he waited for his son's return and with loving purpose forgave him and said, "This thy brother was dead, and is alive again; and was lost, and is found," we sense what God is like. Grenfell was not God, but his forty years for Labrador make us catch a glimpse of the kind of loving purpose in God. Albert Schweitzer is not God, but his years as a medical missionary in French Equatorial Africa, where he has ministered to the natives, demonstrates a loving purpose we believe is at the heart of God.

We believe that the pure in heart shall see God. We can test it. When we are impure God does not change or turn away, we throw up a barrier which shuts Him out. Our faith is so plain we say, we believe in God who loves all His children. His love is unending toward us. If men truly love God, they will find him. So tell those who ask — "We believe nothing can be good in us that is not good in God."

We believe the best about Jesus. Some persons do not. He is to us the highest, holiest manhood. Some will say, don't reduce Jesus to manhood. It is not to reduce him that we believe that man needs a great example in manhood which man can strive to be like. We are not greatly worried over metaphysical questions about Jesus. They are interesting, but not of major concern. We believe in his spiritual authority and leadership. If we will follow him, we will come to know the reality of the spiritual. He is "a great friend to all the sons of men, Who once appeared in humblest guise below, Sin to rebuke, to break the captive's chains, and call his brethren forth from want and woe!" Some persons say, I don't like Jesus called "a Friend." If you have been reading the *Washington Post-Times Herald* about the derelicts and degradation in our Second Precinct, you must feel that humanity needs one who is a friend, even to the most sinful and most degraded.

Jesus as "a Friend" ever challenges us to befriend even the worst as he moved among sinners and outcasts. To us Jesus is not a Judge, seated on a throne, wearing gold crown, robed and holding sceptre in hand. He is not of some substance that sets him apart. He is the Divine Man because he lived the Divine Life. We believe every act or thought truly good is consistent with him. Every wrong act or thought is inconsistent with him.

We believe the best about the Scriptures of the Old and New Testaments. The Bible is a Book of Life. It is not to be worshiped, venerated or knelt at. It is to help man. It contains many ideas. In it Jesus puts the test, "Do the will and you shall know the doctrine." Anyone who will do the will of devout and sincere worship, of devout and humble prayer, of true service, of real brotherhood, will know the true doctrines of right living. We are not obsessed with Biblical literalism. I tell our children that in our church we do not have to believe in every word of the Bible, but if we will use its spirit and let its truth guide us, it will always take us in the way of the good life. The Spirit of God and the Spirit of a great humanity rise from the Bible like pure incense and fragrance.

We believe the best about salvation. Theologically we say, "God wants all men to be saved." Practically we say with Paul, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do...." I am not a Theological Humanist, but I believe in this humanism of Paul's, that man must endeavor to work out his own salvation. Salvation is no mystery. It depends not on sacrament, ritual, burnt offering or charms. Man is saveable, every man, but man can waste his life and throw it away. He, too, can by deeds and steady climb come to know peace of heart. "We are all tall enough to reach God, the angels are no taller."

We believe that religion must be optimistic. Truth, good, love, sacrifice, are not for naught. Man is going ahead slowly, but ahead. We live in a moral universe, a wonderful world, a great age. Loyal, sacrificial, humble lives are at work. Religion is meant to be beautiful, inspiring, glorious, majestic and pure. We are not afraid of a great optimism about God, the future, the soul.

We believe in a dynamic faith. Faith must not be stationary, sedentary or static. It must be dynamic and have a growing edge. Our faith can grow through love, truth, courage, hope, reliance. "Perfect love casteth out fear." "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Again, we would say, "We grow like the things we worship." The more good religion does, the more religion is good; the more good man does, the more man is good.

We believe the best about man. Here I know many persons will disagree. As I go over the campuses of this country I find a great pessimism at the student level. Many students believe in the depravity of man and in original sin. It is quite natural as we look out upon the terrible sinful acts of man. Within a few hours a young woman spoke to me about the new bomb which was felt twelve hundred miles away. She asked, "Has God made us all to destroy us?" Well, we know the dangers and terrors, but still do not despair for man. I even am not afraid of the idea of the perfectibility of man. It is no shallow optimism, but I believe that man has something in him which tries to make him perfect humanity. We believe in human progress and human growth. Man will go on. He will fail and try again. Better lives will come. In history we see gains. In the future we behold something better. Man is not a knave, a nit-wit, or a demon. Man is a child of God. Leaders of men are trying to bring the procession of humanity into the knowledge and the love of God. Such leaders shall slowly arrive with their companies and hosts.

Tell those who ask that ours is a simple faith — understandable. We know its rightness with the mind, feel its beauty in the heart, experience its goodness through practice. To live it is to live for God and others and in such living is joy, happiness, adventure, peace.

THE UNIVERSALIST CHURCH OF AMERICA

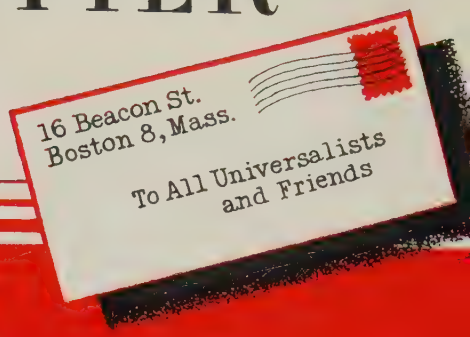
Official Call

The 57th biennial session of the General Assembly of The Universalist Church of America will be held at Detroit, Michigan, August 24-29, 1955, for the purpose of hearing Reports, Election of Officers, and the transaction of any other business that may legally come before the Assembly.

Amendments to the Charter and Bylaws and Laws of Fellowship, Government, and Discipline of The Universalist Church of America will be presented.

—ESTHER A. RICHARDSON, *Secretary*

THE *UCA* LETTER



UNIFIED APPEAL OF THE UNIVERSALIST CHURCH OF AMERICA
BEACON STREET • BOSTON 8 MASSACHUSETTS

Spring – 1955

DEAR FELLOW UNIVERSALISTS:

Do you realize your importance to your local church – and to Universalism? Please don't underestimate yourself!

We have a big job before us. We are underpaying many of our ministers. The work in our churches is handicapped by the lack of money. And let's face it – our support of our denominational program must be substantially increased to become comparable to other churches.

Local church income should be increased so that each church can set aside for denominational work 12% of the average of its operating budget for the past five years – or not less than $5 per adult member. We now average 74¢ per adult member.

The UCA UNIFIED APPEAL recommends that the local church include all needs in just one annual solicitation. Our staff is ready to help you with your Every Family canvass. In turn, we ask that you try to bring your local churches' support of UCA up to the average of $5 per adult member.

Very sincerely yours,

Alan F. Sawyer
President

Brainard F. Gibbons, D.D.
General Superintendent

16 Beacon St.
Boston 8, Mass.
To All Universalists and Friends

EDUCATION 50¢

Assists individual churches on educational programs by providing technical and consultation service to the churches, at regional conferences, state conventions, national gatherings and at the UCA Headquarters. Furnishes free or at cost audio-visual aids, pamphlets and study materials for use in Church School, Youth and Adult groups. Maintains free library on religious education. Provides leadership training.

PUBLICATIONS 5¢

Supplies printed materials for church mailings and study groups. Publishes seasonal manuals for devotion and prepares publications on matters of general interest such as the new History of American Universalism.

INFORMATION 23¢

Through the Council of Liberal Churches there is promoted a better understanding of Universalism and Unitarianism. The press, radio and other media are used to interpret the two fellowships toward developing a more informed general public.

GENERAL OPERATIONS $1.35

Includes General Assembly Expense and UCA Board and Committee Meetings — Administrative and General Office Expense — St. Lawrence University Building Fund — National Memorial Church — Servicing Inness Paintings — Tufts Second Century Fund — Contingencies — and Council of Liberal Churches for Meetings, Salaries, Operating Expenses.

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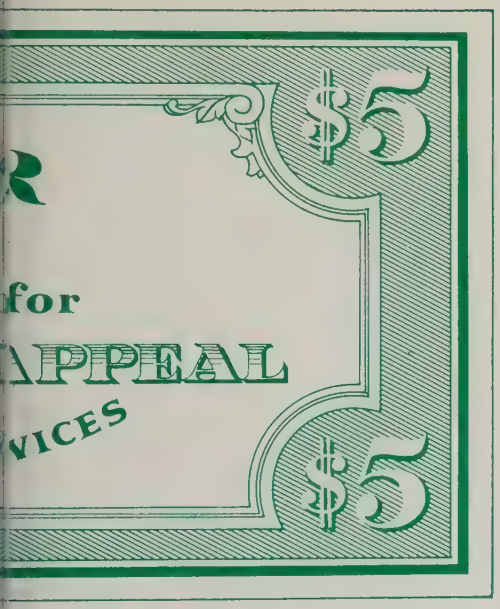

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EXTENSION 75¢

Furnishes information and counsel to individual churches on specific problems. Establishes policies and plans for new fellowship units and stimulates the revival of dormant churches. Allocates funds available for home missions or church extension. Makes recommendations to the Board on church building and loan funds. The Survey and Evaluation department assists UCA and counsels with local churches on constitutional problems and relationships.

BUSINESS 73¢

Helps establish and maintain sound business practices. Assists churches in fulfilling their obligations locally, to the state convention, and to the Unified Appeal Fund. Makes recommendations to the Board on business and financial problems requiring official action.

MINISTRY 56¢

Works for the development of a strong and able ministry. Promotes recruitment of promising young persons for ministry by strengthening resources for training and granting scholarships for theological education. Facilitates appropriate placement of ministers with local churches. Aids ministers in effecting retirement and investigates applications for pensions. Administers the Gunn Ministerial Relief Fund.

BY JUNE 30
DEPENDS ON YOU

e credited to your church.

THE *UCA* LETTER

THE QUESTION —

We Universalists are sensitive to the charge of our orthodox and fundamentalist co-religionists that we are not Christians, on the ground that we do not accept Jesus as God and Saviour.

Well, *are* we Christians?

Happily, the answer does not rest on doctrinal grounds, or theological definitions, but on practical issues of our professed faith. *Are we Christians after the meaning Jesus would give that name?*

The answer lies in not what we profess on Sunday, but in what we do between Sundays.

Jesus asked nobody who would follow him, what he *believed more than others.* But many times he asked these would-be disciples what they *did* more than others. He told them their righteousness would have to exceed that of the professional religionists, or they could have no part with him in the Kingdom. And of course, righteousness is a manner of life, not a measure of belief.

Well, what do we Universalists do more than others who would deny the name Christian?

Do we *give* more generously than others to our churches and their ministries — give of our time, our means, our labor and leisure?

Do we *go out of our way* more than others, to heal the hurts of the world, bind up the wounds of its injured in body, mind, and estate?

Do we *show more concern* than others, for the victims of man's inhumanity to man — those who suffer oppression, discrimination, injustice.

Whether we Universalists are entitled to be called Christians or not is for no man to judge by any test of words alone. Jesus paid his respects to those who called him Lord and Master, but did not the things that he said. Only by works can we show our Christian faith, and let them stand as the witness to the sincerity of our devotion.

And in this test it is not even for me, your Minister, to judge. I can only lay this matter on your individual consciences, which I hereby do.

From a recent sermon by William Wallace Rose, D.D.
First Universalist Church, Lynn, Massachusetts

WHAT IS YOUR ANSWER?

Church, Community and University Pay Tribute to President Simmons

DR. HEZZLETON E. SIMMONS, president emeritus of Akron University, died suddenly at s home in Akron, Ohio, December 30, 1954. Dr. nmons, one of the country's outstanding rubber emists, served Akron University for over forty years, ghteen of those years as president. He was through- t his entire life a loyal and active Universalist, serv- g his church locally on its state and national organi- tions as trustee. During World War II he served s country as consultant on the staff of the Office of ubber Director in Washington, D. C. in addition to rrying on his regular work as university president. Church, community and University joined in trib- e to Hezzleton Simmons even more for what he as than for what he did in his various professional d organization posts, for Dr. Simmons, almost uni- rsally known by students, faculty, and townsmen as Hez," was one of the most lovable of men.

The Universalist Leader prints below the tribute to r. Simmons spoken by his minister, Dr. Lawrence . Abbott, at the memorial service held in the First niversalist Church, January 3, 1955.

There are so many wonderful and fine things every- ne here can say of "Hez" Simmons that the choice not what shall be said of this important, plain but eat man—but what shall be left unsaid because ey are so well-known.

The facts of his life are well-known to many a citi- n of this community, and the influence of his life d character is felt by all whether it was their privi- ge to know him personally or not.

No other man I have ever known was easier to now than Dr. Simmons. The easy manner of his ap- roach, his always ready smile, his sincere and genuine interest in all his fellowmen, young and old, made you feel even on first contact with him that you had always known him.

No other parishioner I have known ever gave his minister as much encouragement and support as he. Everyone I have talked to—University Professor, University student, church member, member of some civic committee — all attest to his encouragement and support. For everyone he always had a kind word, a helpful pat on the back.

Four thoughts were always uppermost in his mind. (1) His university to which he gave forty-one years of devoted service and outstanding leadership; (2) The First Universalist Church of Akron of which he had been a full participating member for forty-three years, (3) This community to which he gave unstinted, devoted loyalty and service in organization after organization, (4) His family—the joy and pride of his heart, the constant hope and inspiration of his life, each member of which—wife and son, and daughters and grandchildren — responded wisely and well to his hope and inspiration for them.

His leadership in every area in which he moved and had his being was of the dynamic, progressive type. Never did he just lead expecting others to follow behind. Rather his leadership encouraged active participation of every member of every group of which he was chairman.To every task to which he set his mind and hands, he brought long and careful thought, thorough and painstaking self-preparation. It is this kind of leadership which endeared him to all of us and places us in his debt.

Here in this church of his choice we remember him and will continue to remember him as one of our most

devoted workers. His church has not lost his influence, so deep has been the impact of his life upon this place, and upon the lives of those who worship here. Here he has inspired others to do good works in behalf of liberal religion so that his influence is like a ripple on the surface of a lake, which shall extend to the farthest shores of time. Here in this church he served in every office the church has. For a number of years he served on the Board of Trustees of the Universalist Church of Ohio, as well as on many of its committees. For eight years he was a respected member of the Board of Trustees of The Universalist Church of America, and from time to time served on many of its national committees when his peculiar and unique kind of leadership was both needed and called for. He not only professed to be a Universalist, he lived his religion. No matter how strenuous or great his responsibilities were in University or community, he never missed a service of worship in his church, when he was in the city. No one in this church can equal his record of regular attendance. Over and over again when people talk about "Hez" they say, "Two institutions commanded his constant attention and devotion—his University and his Church."

To these two institutions and to many others also he gave "more than he took. He produced more than he consumed. He plowed back into the soil of human life richer planting than he ever harvested."

A wise teacher once said: "Our friends are our needs answered. They are fields which we sow with love and reap with thanksgiving. We come to them with our hunger, and seek them for peace. And even when they are silent, our hearts cease not to listen to them. When you part from a friend, you grieve not, for that which you love most in him may be clearer in his absence, as the mountain is clearer to the climber from the plain."

These words beautifully express all our feelings about "Hez" Simmons.

In the last issue of the Akron University Alumni magazine, "Hez" spoke words of truth—words which will become ever more true with the passage of time: "I am very much alive and I want to continue to be active in the University and Community as I always have been." He is very much alive today, for his real self, his earnest and indomitable spirit will continue to live in the hearts and minds of all who knew him and loved him, and the shadow of his influence will continue to be seen in every institution he served and led.

"Hez" Simmons' work is not ended; it can never end. What has happened this day is that "The Master of all Good Workmen" has "set him to work anew" in a wider work and a greater work to cheer his spirit to challenge his mind, to increase his happiness.

The Akron Beacon Journal said editorially of Dr. Simmons:

Every man or woman who ever attended the University of Akron or its predecessor, Buchtel College will suffer a feeling of personal loss in the death of "Hez" Simmons.

In print, the retired president of the University was formally referred to as Dr. Hezzleton E. Simmons but to many generations of college students, he was just plain "Hez."

He did not have the austerity or reserve which one usually expects in a college professor or president. His *easy manner,* his *ready smile* and his obviously *sincere interest in other people* made it natural for all who knew him to think of him as a close, personal friend.

But "Hez" Simmons was far more than a glad hander. He had a rare devotion and loyalty to the university, to his church and to the welfare of young people.

His technical skill in the field of rubber chemistry was so well respected that upon more than one occasion he was offered positions in private industry at considerably more pay than his modest salary, first as a professor and later as university president. Sometimes it took soul-searching but always his answer was that he'd stay with the work he loved best.

For many years he devoted a large part of his summer vacation to running the Rotary Club's camp for crippled children.

Even when many civic duties piled on top of his great responsibility as the university's chief executive he was an *active leader and regular attendant at the First Universalist Church.*

Nor did he ever let his diverse interests keep him from being a faithful son, an active partner in a happy marriage and a father who inspired four children to accomplishments of their own.

It is a great pity that he could not have had ten to fifteen more years in which to continue to enjoy life while watching his university come into the full bloom of the achievement which he was so instrumental in building.

Others also have had a hand in making the university what it is today, but few have had their personal lives so completely intertwined with the institution.

In the annals of the city of Akron and the University of Akron, the name of "Hez" Simmons will long endure.

Crusade for Freedom

THE recent report on tax exempt foundations issued by the Reece Committee of the House of presentatives carries a stunning admonition to all n-profit educational, research, and indeed, religious ganizations.

Chairman Reece's committee admonishes the trus-s of such foundations to "be very chary of promot-g ideas, concepts, and opinion-forming material *hich run contrary to what the public currently shes, approves, and likes.*"

This is straight repudiation of the precious demo-tic right of dissent. Within these carefully chosen rds lies the threat of governmental discipline of ssenters. This is a turn backward toward ancient balism.

For promoting ideas that the public of his day did t wish to hear, Socrates was martyred.

For teaching concepts that his public currently dis-proved, Jesus was crucified.

For disseminating opinion-forming material that his blic currently disliked, Servetus was burned at the ake.

For dissent from tyranny, absolutism and stupid reaucracy, Catholics, Protestants, and Jews have en repeatedly persecuted and hounded from hearth d home. These dark deeds were always done in the erest of *current public wishes.*

For promoting ideas of freedom and tolerance that n counter to what the public of Massachusetts Bay lony wished and approved and liked, Roger Wil-ms was banished.

Happily Williams' ideas prevailed rather than those the decadent Puritans of his day.

For promoting his ideas of separation of Church d State and his concepts of civil liberties, Thomas fferson was maligned by a disapproving public. rtunately for America, Jefferson's ideas survived.

The grand idea of democracy in this country, the eal of a free people living under government by law which the many do not tyrannize over the few nor e few oppress the many, is at a low ebb this day.

We are moving toward the lowest common de-minator of conventional morality and standardized bmission to every current public whim. If this trend ntinues, totalitarianism will win a world victory ithout firing a shot.

John Q. Public had better wake up speedily and demand that *all* of his paid governmental representatives *serve* the government which belongs to all *under law* and by *due process of law* instead of exerting pressure for conformity by fiat of investigating committees.

But John Q. Public will not wake up to this desperate need unless someone leads the way. And who will this be?

The churches and synagogues of the land are fortunately still relatively free to speak out and teach the young the precious implications of the Ten Commandments and the Sermon on the Mount.

There is a worthy project going on in Europe called the Crusade for Freedom. We urge a crusade for freedom under God in America and for America by the churches and synagogues of America.

We urge a crusade on behalf of the rights as well as the duties of all citizens. We urge a crusade for the rights as well as the duties of the eccentric, the queer, and the social experimenter.

Above all we urge a deep and prayerful attempt to recover the distinction between dissent and treason. For this we pray because without it we are lost.

YOUR INVESTMENT IN THE MINISTRY OF PRINT

BEFORE the next number of the *Leader* reaches its readers, we shall have closed our books on another financial year. At this writing, loyal supporters have given us nearly five thousand dollars for the current sustaining fund. Between now and April 1 there remains enough time for other friends, who have not yet helped, to make the final total substantially more than five thousand dollars.

For the last four years, the *Universalist Leader Sustaining Fund* has been the difference between life and death for your national Universalist journal.

To all who have contributed, the directors and staff are most grateful. We say a most heartfelt "Thank you."

Who are these friends of *The Universalist Leader?* They are hundreds of subscribers who believe so much in the importance of the printed word that they have given a little extra each year. The contributors also are several state Universalist organizations, our national organization, and the Association of Universalist Women. Of the last it must be recorded that our A.U.W. was the first organization to step in and help

us. They did so originally without request. Each year they have increased their contribution.

We are convinced that all these friends, who have so loyally helped us carry the load, have made a real investment in that most important ministry, honest propagandizing for sound liberal religion.

TRAINING WOMEN MINISTERS

COMMENTING editorially on the fact that Harvard Divinity School will open its doors to women students next fall, our favorite Boston daily, the *Globe,* infers that a pioneering job has been done by Harvard and Yale in this matter. "Yale," says the *Globe* editor, "the other New England college founded for the same purpose (training ministers), has been training women ministers for more than twenty years." But this is by no means the whole story.

Something over a hundred years ago, at least one other New England college, Tufts, was also "founded for the same purpose." Tufts, now a university which trains students for the law, medicine, engineering and teaching, also has a School of Religion. From Tufts School of Religion sixty years ago, the Rev. Hannah Churchill Molton was graduated. Shortly thereafter, the class of 1897 of that same Tufts School of Religion numbered among its graduates the Rev. Dr. Gertrude Earle, the Rev. Isabelle MacDuff, and the Rev. Nancy Payne Smith. In 1899 the Rev. Hannah Jewett Powell was graduated from Tufts. Miss Powell, who died very recently, gave many years of outstanding service as missionary minister in the North Carolina mountains.

Over in Northern New York State is another century old educational institution originally founded for the training of ministers, St. Lawrence University. St. Lawrence has many other excellencies in addition to its hockey teams. St. Lawrence, too, has a theological school which has been training women ministers for more than two generations. Incidentally, the College of Letters and Sciences of St. Lawrence numbers among its distinguished alumni, Dr. George H. Williams, acting dean of Harvard Divinity School.

Long before the venerable portals of Harvard and Yale opened to women, both Tufts and St. Lawrence were training women ministers.

FALSE WITNESS

"CAN you believe a liar when he says he lied?" That is the blunt manner in which the *New York Times* commented on the case of Harvey Matusow, self-confessed false witness. Mr. Matusow, former communist and later anti-communist witness for the government and Senator MacCarthy, now sa his anti-communist testimony was false.

Of course, in this kind of mess it is nearly impo sible to get at the truth. A former government attor drawn into Matusow's present story brands that sto a "pack of lies." If this be so, how is the citizen a taxpayer to regard the skill of his government a torneys?

One thing only is certain in this sorry business. O law enforcement agencies must speedily achieve e ficient methods of testing the reliability of their w nesses before accepting their testimony in court.

False witnesses make mockery of due process law.

THE ISSUE IN FORMOSA

The world has just had, in Costa Rica, an examp of the prompt settlement, by methods ready in a vance, of a conflict involving risk of fighting. the case of Formosa, the methods of settlement a not so well prepared in advance. That is one reas for the gravity of the Formosa crisis.

The difficulties of the Formosa conflict are agg vated by the fact that opinion in the United Stat is divided about the desirability of orderly peacef settlement. One Senator has indicated that he w oppose a United Nations cease-fire; he seems have decided beforehand that the settlement mu be in favor of one side and not the other. It is oft taken for granted that the Soviet Union is oppos to orderly processes of peaceful settlement but it perhaps not fully appreciated that the United State despite heroic efforts by the President, is not ab to speak out clearly in favor of peaceful settleme of a dispute in which too many influential Americ politicians have become involved on one side.

The United States has taken a serious step assert its point of view in the Formosa Straits wi the backing of the threat of force. The Unit States has supplemented this old-fashioned meth by a request to the United Nations to work out cease-fire. It is of the greatest importance, for t safety and freedom of action of this country as we as for the development of firmly based peace in t world, that opinion in the United States support t President's efforts to use the methods of inte national peaceful settlement of disputes — and accept their decisions. The present tension m relax, but Formosa will remain a place where troub may develop until the community of nations is ab to deal with such questions in an orderly way.

—RICHARD R. WOOD in *The Frien*

Know Your Church III

hard Woodman and enterprising Bing-nton, New York laymen increase the ual budget and run successful church lding campaign concurrently.
Midwest parish minister, Donald F. King, l a group of Orange, Massachusetts busi-smen demonstrate the stuff of which Uni-salists are made.

Left to right. Rev. Richard M. Woodman; Mrs. Walter J. Nezelek, Canvass Secretary; Robert Pratt, Canvass Chairman; Roy Greenwood; Emmett Shrigley, Canvass Treasurer; Leonard Lyon. Standing, Charles Lamb.

The Rev. Richard M. Woodman and the lay leaders of the First Universalist Church of Binghamton, N. Y. are in the final stages of the successful completion of a double financial canvass. By intelligent planning and thoroughgoing follow-up, Binghamton Universalists have raised the largest local budget their church has had for some years. This budget includes seven hundred and fifty dollars for denominational support and one hundred and twenty-five dollars for state and regional support. At the same time, they successfully completed the initial phase of the church building fund, which netted twenty-five thousand dollars. The happy outcome of this project was the result of teamwork between local folk and the financial representative of The Universalist Church of America, John Hansen.

Willis S. Hull, clerk of the Binghamton Church, summed up the affair in a letter recently received at Beacon Street, in which he said in part, "The First Universalist Church of Binghamton, N. Y. has just completed a most successful building fund campaign and every-family canvass. Its success, we believe, was largely due to the invaluable guidance and assistance given to us by John Hansen, the fund raising consultant made available to us by The Universalist Church of America."

School Bells Are Ringing is the title of an illustrated twenty-four page booklet, written, illustrated and published by the Rev. Donald King, minister of the Universalist Church of Hoopeston, Illinois. This is but one of the many projects which Donald has carried out as Chairman of Publicity and active leader in the Hoopeston Citizens Advisory Committee, which after study recommended and campaigned for a long-range program of new schools.

Most recent reports on this community service by King tell us that the campaign was successful and that the city is now embarked on a splendid program of new schools. Donald has no doubt been too busy and is too modest anyway to write reporting on the success of his labors.

Nine days before Christmas, December 16, the business section of Orange, Massachusetts suffered a disastrous fire. At least half a dozen of the business and professional men whose establishments were burned out in the fire were members of the First Universalist Parish of Orange. They were all back at work less than forty-eight hours after the fire.

The Orange Clothing Company, owned and operated by E. J. Wood and his sons, Kenneth and Dexter,

rented new quarters while the fire was still burning. In spite of almost complete loss of stock, they were in active business the next day. Donald Dean's Beauty Shop in the same block was destroyed, but Donald was working in a neighboring shop next day. The Orange Drug company, owned by our Vernon Jackson and Edward Teml, was dispensing prescriptions from a new store before the embers of their old store were cold. Delbert Witty, another Universalist who lost his records and law library in the fire, had hired a new office before the fire was out and was practicing the next day.

The fire destroyed a district court building, a co-operative bank, a hardware store, and an insurance office as well as the establishments already referr to. A Brownie Troop, holding a Christmas party the top floor of the Wood block, were all evacuat safely.

E. J. Wood, sitting in a second floor window acro the street from his burning building, recalling anoth similar occasion half a century ago said, "It h happened before and we built up again. We'll ha a better store after this fire."

Yankee persistence and courage, all this? Ye and something significantly more, the healthy-mind optimistic philosophy of Universalism is the secr of the lives of these folk who are but courageous an capable in the face of disaster. —E. H.

Department of Public Information Set Up by C.L.C.

Roland Gammon to Direct New Work

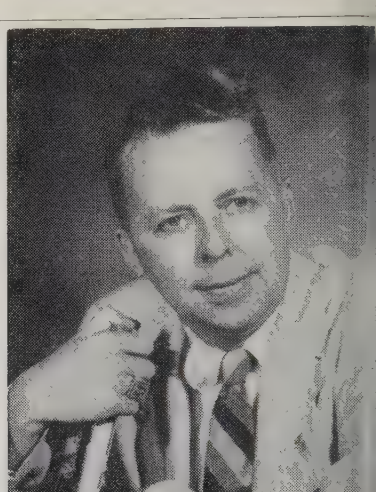


Photo by Editta Sherr

ROLAND GAMMON, Universalist layman and professional journalist and author, has been appointed director of Public Information of the Council of Liberal Churches.

The office of this department has been set up at 270 Park Avenue, New York City.

The new public relations headquarters results from the vote of the Unitarian and Universalist denominations to federate in the Council of Liberal Churches, and gradually to merge such church departments as publicity, education and publications. The New York office will be concerned with promoting the Council specifically and the cause of liberal religion generally, as well as disseminating news about the one hundred seventy-nine thousand four hundred and three Unitarians and Universalists and their nine hundred and ten churches and fellowships in the United States and Canada. An internal information program among the churches also is being undertaken.

Mr. Gammon, who comes to the Council after fourteen years' experience in New York journalism and public relations, is the co-author of a new Harper book on world religions, *Truth Is One.* A former editorial associate on *Life, See* and *Page* magazines and a former manager of the Marga Ettinger publicity company, he regularly writes spirational articles for such periodicals as *Redboo Good Housekeeping, Pageant, Parade,* and *The U versalist Leader.* He is also active as a writer a speaker for the Laymen's Movement for a Chr tian World, the Association of Universalist Men a the World Parliament of Religions, all of which serves as an officer and director.

A native of Caribou, Maine, and a graduate Colby College, Gammon studied and traveled Europe in 1938. Shortly thereafter, he began journalistic career as a reporter on the *Portland Pre Herald* and in 1941 came to New York to join t staff of *Life.* During World War II, he served in t Air Force as a public relations officer covering co bat operations of the 20th Air Force in India a China. He is a member of Phi Beta Kappa, the A thors' League, Overseas Press Club and Americ Veterans Committee.

Our Library Desk

HO SPEAKS FOR GOD?
By Gerald Kennedy
Abingdon Press, 1954
Price $2.50

This is a book of sermons; no more, no less. It has the artificial construction so often typical of sermons, too often and too obviously uses homiletic tricks. He who speaks for God must 1. speak for persons, not systems, nor groups, but for every person as in a neighborly way; 2. speak for the spiritual, because man's real nature is spiritual as evidenced by a) conscience, b) the necessity for worship, c) man's native dignity; 3. speak for freedom, not license, but disciplined and indivisible freedom; 4. speak for hope, not shallow optimism, but realistic faith in the future of God's will. Within this framework, incidentally, the good things, none new, get said. I cannot conceive that this book would offend a reader any harm, but it must cost a great deal to publish a book, even a small one. After reading it, I find myself wondering if just ordinary sermons should be published. Maybe they shouldn't even be preached. There's a lingering thought!

—A. F. Z.

OW TO PLAN A RURAL CHURCH PROGRAM
By Calvin Schnucker
The Westminster Press, Philadelphia, Pennsylvania
Price $2.50

In the concluding chapter of this helpful and very readable manual, designed for the rural church leader and student considering a ministry in a rural community, the author says: "There is a real and fascinating challenge for the rural leader in the rural church. This challenge is large enough for the most able; it is intriguing enough for the best scholar; it is broad enough for the most ambitious." The major divisions of the book are, *Searching for Facts; Building the Program; Extending the Program.*

Reasons for the decline (in many instances the demise) of the rural church are explored, and some of the myths about life in the country are exposed. Studies show that rural churches are dislocated rather than too numerous. It is pointed out that if half the people, twelve years of age and older, in a county in which there is no urban center, were to attend church on a given Sunday, the seating capacity would be inadequate. The highest percentage of the religiously unreached live in rural areas. In the past the more able leaders have "bettered themselves" when opportunities came to move to the city, leaving the rural church with poorer leadership and those frequently given to extreme conservatism. The unique problems of the distinctly liberal church are not dealt with here, but there is much help for any rural church leaders desiring to examine their own purposes, define their goals, and develop an effective program. There is a good bibliography.

—Robert T. Dick

PRAYERS OF FAITH AND FELLOWSHIP for use in the Churches of Free Spirit
Edited by Mortimer Rowe and Dorothy Tarrant
Beacon Press, Boston 1953
Price $2.25

The editors, both leaders in the British Unitarian Church, say that this book "may be regarded a treasury of Unitarian and Free Christian religious aspiration."

It is a collection of prayers taken in large part from British and American Unitarian sources. The book is divided into two main sections, Part I being *Prayers Arranged for Public Worship;* Part II, *Prayers for Special Seasons and Occasions.* Part I has thirty sections, each consisting of an opening prayer for morning and/or evening, three or four relatively short *General Prayers,* each of which is topically identified, and a concluding ascription.

Since the book is a collection, the prayers range from the highly liturgical (often flowery) language to some in which the construction is plain and simple. They are, however, all prayers in the conventional petitionary form. Any who may be seeking meditations or words of aspiration should look elsewhere. Not infrequently the prayers have reference to doctrines specifically Christian, though Unitarian. The book, apart from the foregoing considerations which might turn some away from it, is a very adequate collection of prayers useful in the conduct of public worship. One wishes, however, that the editors had compiled a short topical index for those desiring to select prayers on particular subjects without thumbing through the book, small though it is.

Though designed for use in public worship, it might also be used occasionally in private devotions as a stimulus to fruitful meditation. Several pages at the end of the book are provided for manuscript additions.

—Gordon B. McKeeman

THE STORY OF MAN
By Carleton S. Coon
Alfred A. Knopf
Price $6.75

This outline history of the human adventure is written by a competent anthropologist and archeologist. It is most rewarding reading. One of the very great virtues of this book is that it is well written and presents an authentic account in non-technical language of man's struggle with the stubborn materials of his environment.

Man's progress through the ages with the aid of flint and fire, copper and bronze, cereals and animals, is an exciting and sobering story. The conservationists will find in this book vivid justification for their position. For the ruthless destructiveness of human enterprise in man's past is sharply depicted. The need for an intelligent world-wide conservation of natural resources is thus dramatized.

Professor Coon's discussion of the differences between races is by all odds one of the most intelligent of its kind this reviewer has ever read. The illusions and romantic notions of both exclusive racists and sentimental universalists are clearly exposed in this discussion. By his very clarity and good sense, the author points the way to a realistic and practical universalism in the field of human relations.

I earnestly recommend this book for reading by all parties to the contemporary desegregation controversy.

—E. H. L.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

WORLD WIDE CAMPS FOR DIABETIC CHILDREN

A display with maps and pictures of the Fifth Annual Diabetes Fair held in Boston, November 16 and 17, 1954. The display was planned by The Association of Universalist Women with special emphasis on their own two camps: the Clara Barton Birthplace Camp for Diabetic Girls, North Oxford, Massachusetts—1955, twenty-fourth season; the Elliott P. Joslin Camp for Diabetic Boys, Charlton, Massachusetts—1955, eighth season.

AN INTERESTING PROGRAM

An interesting meeting was recently reported by the South Weymouth, Massachusetts Ladies' Social Circle and the program is one which other groups might well use. The theme for the day was *The Bible* and at the luncheon which preceded the meeting, Bible verses printed on the place cards were read by the members.

The afternoon program began with a quiz on the Christian Bible, conducted by one of the members. The Rev. Robert Wolley, minister of the church, presented each one present with a sheet of quotations, asking the group to locate their source. And although all sounded as though they came from our Bible, only *two* did. Quite frankly, Mr. Wolley had to give most of the answers himself. He then spoke on *The Bible and Other Great Books,* bringing out the fact that all religions make one common plea — "Love thy neighbor."

Another interesting feature of the day was the display of Bibles and other sacred writings. Forty-two books were displayed, each with a red ribbon running through it. Attached to one end of the ribbon was a small white card listing the owner's name and any interesting facts about the book. The oldest Bible on display was one hundred and eighty-eight years old. Many had broken bindings and were well worn, making a sharp contrast to the neat appearance of the new Revised Standard Version. There was a New Testament, which had been presented to Mrs. Earle on June 6, 1915, by the Rev. Edson Reifsnider, at that time minister of the Third Universalist Church in North Cambridge (no longer active). Another curious tiny volume was an Hieroglyphic Bible on Old Testament Stories — with an advertisement for Mellen's Baby Food on the back cover!! Loaned to the exhibit were a Jewish Bible, Catholic Prayer Book and Missal, Mary Baker Eddy's *Science and Health* and translations of writings on Buddhism, Confucianism, Hinduism, Hebraism, Islamism, Shintoism, Taoism and Zoroastrianism.

—Ruth Earle

CLARA BARTON BIRTHPLACE COMMITTE

The Clara Barton Birthplace Co mittee held its mid-winter meeti at Bethany Union, Boston, on Tue day, January 4. Mrs. Benjamin Hersey, AUW President, Mrs. Russell Bowman, Executive Direct of the AUW, and Robert B. Va Administrative Director of Camp were present at the meeting of co mittee members. Important pla were discussed, including changes personnel and organization, and rectives were given to especial chosen committees to bring in re ommendations regarding committ policies and personnel replacements the next meeting to be held Tuesd March 1, at Bethany Union.

CHAIRMEN OF CONVEN- TION COMMITTEES

August 24, 1955 — Detroit Michigan

Nominating Committee—Mrs. Don K. Evans, 71 N. Highland Av Akron 3, Ohio

Program Committee—Mrs. James Blanchard, 216 W. Woodland Ferndale 20, Michigan

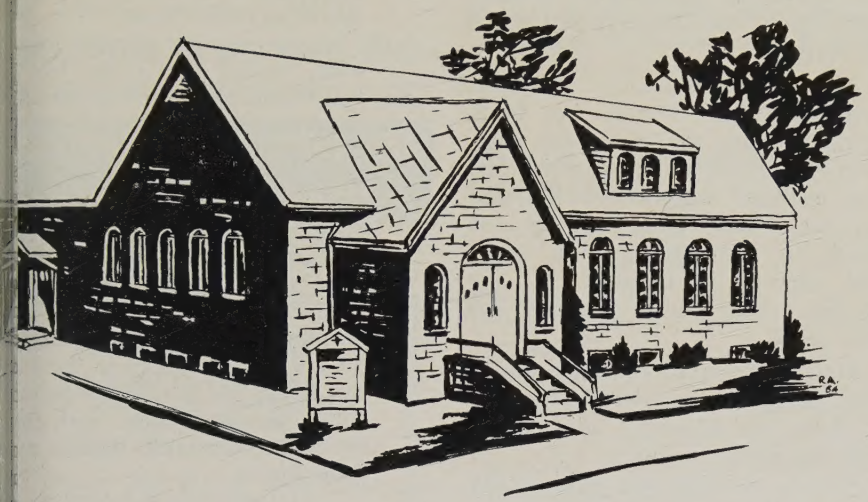
Business Committee—Mrs. Fremont Wallace, 123 Butternut Drive, I Witt, N. Y.

Resolutions Committee—Miss Sai Burgess, 2574 Charney Road, Cle land 16, Ohio

Detailed information about the co vention business and other plans the A.U.W. sessions which are to p cede the denominational meetings, w be released later. In the meantime, above chairmen will be pleased to ceive suggestions or recommendati from members. The A.U.W. is a n delegate organization and we hope t as many women as possibly can, will present at Detroit, Wednesday, Aug 24, 1955.

News of Churches and Church People

ANSING UNIVERSALISTS HOLD OPENING SERVICE IN NEW CHURCH HOME



Sunday, January 2, was a red letter y for the members of the First iversalist Church of Lansing, ichigan. They held their first rvice in their new church home. ncord and Horton Universalists ned the Lansing folk as guests the service and the parish dinner hich followed.

Dr. Frank D. Adams, dean of dwestern Universalist ministers, eached the Occasional Sermon.

The Rev. Morley R. Hartley, min- er of the church, conducted the rvice. The first Scripture Lesson s read by the Rev. Helen F. Adams d the Second Lesson by Dr. eorge Thornton. The Rev. Nor- n L. Sparbel, minister of the ncord Universalist Church, of- ed the Dedication Prayer. Mrs. lams pronounced the Benediction.

On January 9, the Universalists Liberty, Michigan were guests of Lansing church at the morning rvice.

The Scripture Lesson was read by e Rev. William O. Bodell of berty. The Rev. Donald K. ans, superintendent of Universalist urches in Ohio and Michigan, was e preacher.

The Lansing Universalists recent- purchased a tract of land on which ere stood two buildings, an old brick church and a frame house. The church building they reconstructed into an attractive functional and program center as shown in the picture above and the frame house has been remodeled into a very comfortable parsonage.

SUDDEN DEATH OF MORLEY HARTLEY

As we go to press, we are sorry to have to announce that word has just come of the death of the Rev. Morley R. Hartley, February 2, 1955, following a brief illness.

Funeral services were held Friday, February 4. Dr. Frank D. Adams officiated.

LIBERAL RELIGIOUS YOUTH TO HOLD 1955 CONVENTION AT OLIVET. DELEGATION TO ATTEND IRF CONFERENCE IN ENGLAND

The Midwinter meeting of the Council of Liberal Religious Youth was held at the First Unitarian Church in Wilmington, Delaware, December 28 to 31. Seventeen Council members, three trustees, and four officers were present, in addition to committee chairmen and associate directors Alice M. Harrison and Eileen Layton.

The annual Continental Convention of the LRY, which is made up of Unitarian and Universalist young people, was set for June 26 to July 3 at Olivet College, Olivet, Michigan. The over-all theme of the convention will be *The Responsibilities of the Religious Liberal.* It is expected that between two hundred and three hundred delegates and members of local youth groups from Maine to Oregon and Montreal to El Paso, Texas, will attend.

The young people will be sending twenty-five LRY delegates to participate in the IRF Conference in England and to the Albert Schweitzer College Study Camp in Churwalden, Switzerland. The application deadline for participation in the overseas program was February 1. However, there are sometimes cancellations. Therefore, individual members of youth groups who would like to attend and have part in these unique experiments in international fellowship should apply immediately to the American IRF Committee, 16 Beacon St., Boston, Mass.

SCHWEITZER BIRTHDAY VOLUME

A volume of twenty-one tributes dedicated to Dr. Albert Schweitzer has just been printed by a few of his friends for presentation to him on his eightieth birthday. Entitled, *To Albert Schweitzer: A Festschrift Commemorating His Eightieth Birthday,* it contains essays by Albert Einstein, Norman Cousins, Bishop G. Bromley Oxnam, Gerald Heard, Allan Hunter, Adlai Stevenson, President Heuss of West Germany, Vice President Radhakrishnan of India, and others. The 179-page volume also includes the full text of two recent speeches by Dr. Schweitzer, including his acceptance of the Nobel Peace Prize, and an extended bibliography.

Privately printed in an edition limited to six hundred copies, the volume is available at $5.00 postpaid, with half the purchase price going to the eightieth birthday fund of Dr. Schweitzer's hospital. Order from Friends of Albert Schweitzer, 1405 Chicago Avenue, Evanston, Illinois.

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CURBSTONE SERMON

Man still tortures and kills
Those he was told to love
Or merely cuts with a look
Neatly wounds with a word
Man's inhumanity to man
Is more than just a saying
IT'S A FACT!

Brainard F. Gibbons

MRS. NELLIE HILL AMES

Mrs. Nellie Hill Ames, 86, prominent Universalist woman of Maine, died in Bangor, January 16, 1955. Mrs. Ames and her husband, the late Alfred K. Ames, were lifelong members of the Universalist Church of Machias.

Mrs. Ames was a native of Maine, born in Calais. During her long, active lifetime, she served her community as well as her church. She was one-time regent and historian for the Maine Daughters of the American Revolution. Mrs. Ames had served as organist of the Machias Universalist Church for fifty years.

Mrs. Ames is survived by a son, John K. Ames; two nieces, Margaret A. Fuller and Harriet Claflin, and a nephew, Rufus C. Fuller.

Funeral services were held in the Machias Universalist Church, January 19. The Rev. Ernest A. Thorsell of Portland officiated at the service.

CHICAGO AREA LIBERALS CITE MACPHERSON

The Chicago Area Conference of Religious Liberals presented Dr. Walter H. Macpherson with the following citation, October 15.

Walter Henry Macpherson, Minister Emeritus of the Universalist Church of Joliet, Illinois, was born in Delaware, Ontario, Canada, in 1877.

He was educated at the University of Chicago, and received the Degree of L.H.D. from Lombard College in 1927, and S.T.D. from Tufts College in 1936.

Dr. Macpherson served as Minister of the People's Congregational Church, Chicago, from 1903 to 1906, and was Assistant Minister of the St. Paul's Universalist Church, Chicago, from 1907 to 1911. Since that time, he has been Minister and Minister Emeritus of the Universalist Church of Joliet.

In 1910 he founded and directed the Kenmore Play School of Chicago. He was a member of the Board of Trustees of the Universalist General Convention, from 1935 to 1938, and President of that body, from 1935 to 1939. He was a member of the Executive Committee of the Oxford England, Conference of the International Association for Religious Freedom. During World War I he served as Regional Director for the War Department Commission on Training Camp Activities, 1917-1919.

Dr. Macpherson has traveled extensively abroad and in the United States and has been a lecturer of national note. His speaking ability is well known and the power of his personality. He combines a keen wit with a penetrating analytic power which together are set forth in a style which is both forceful and captivating.

As the elder statesman of Universalism in this area, and because of his great contributions to the Liberal Cause, we hereby honor him with this scroll and with our heartfelt and sincere regards and good wishes.

Chicago Area Conference of Religious Liberals

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EUGENE GARRETT BEWKES
President

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Voted to grant a letter of license as lay preacher to Dr. Harry Wood.
—ESTHER A. RICHARDSON, *Secretary*
January 10, 1955

CENTRAL FELLOWSHIP COMMITTEE

Voted to approve the action of the Ohio Fellowship Committee in granting to Mr. Joseph Nerad, a licentiate, the right to administer the Christian Ordinances.

Voted to approve the action of the Vermont Fellowship Committee in granting to Mr. Carl J. Nelson, a licentiate, the right to perform the Christian Ordinances.
—ESTHER A. RICHARDSON, *Secretary*
January 24, 1955

MASSACHUSETTS ASSOCIATION OF UNIVERSALIST WOMEN
Official Call

The 70th Annual Meeting of the Massachusetts Association of Universalist Women will be held at the South Weymouth Universalist Church in South Weymouth, Massachusetts, May 10, 1955 at 10 A.M. for the hearing of the Annual Reports, the election of officers, and for any other business that shall legally come before the Board.
—EDITH N. WINN,
Recording Secretary

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred Mr. Edward C. Dimock, Jr., Licentiate to California.

Accepted by transfer from Vermont and Quebec Convention, the Rev. Skillman E. Myers.

Renewed the Letter of License to Preach for one year of Mr. Alan F. Sawyer, Jr., as of January 6, 1955.

Granted a Letter of License to Preach for one year to Mr. Peter Lee Scott, as of January 12, 1955.
—RAYMOND M. SCOTT, *Secretary*

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OFFICIAL CALL
Connecticut Universalist Convention

The 123rd Annual Session of the Connecticut Universalist Convention will be held in the First Universalist Church, Danbury, Connecticut, Friday and Saturday, May 13 and 14, 1955 beginning at 7:30 P.M.

—WILLIAM E. GARDNER, *Secretary*

MASSACHUSETTS UNIVERSALIST CONVENTION
Convention Call

The 96th annual sessions of the Massachusetts Universalist Convention will be held at the Second Universalist Church in South Weymouth, Tuesday and Wednesday, May 10 and 11, 1955.

At all sessions those entitled to vote shall be: (a) ordained clergymen in fellowship of the Convention; (b) three lay delegates from each parish in the fellowship, and such delegates shall be members of the parish which they represent and duly accredited and supported by authority of the parish clerk; (c) officers and trustees of the Convention, and members of the Committee on Fellowship.

—GEORGE J. SPENCER, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union on Friday, March 18, 1955, at 11:00 A.M. Miss Marion H. Pike will give a *Travel Talk.* Luncheon 75¢. For reservations, call Mrs. Dumas, CO 6-0240.

—GRACE M. ELWELL

PERSONAL

The Rev. Dana E. Klotzle, director of the Service Department, The Universalist Church of America, was a member of the panel on the program, *The Church Reviews the News,* broadcast from WNAC radio station, Sunday, January 16, 8:45 A. M.

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